1:Srinivas E-5 (1940-42)1952 AW5 Coorg AW5

village has only one headman, a *nāḍ* might have an indefinite number varying from one to seven.

In Map 3 (*c.* 1850) Coorg is divided into 28 *nāḍs*, and this is the earliest map we have of Coorg. If the *nāḍ*-headmen existing today are related to the 28 *nāḍs* of Map 3, it will be found that 9 *nāḍs* have 1 *nāḍ*-headman each, 10 have 2 each, 3 have 3 each, 2 have 4 each, another 2 have 6 each, 1 has 5, and another 7. Only 1 of the 9 *nāḍs* having 1 *nāḍ*-headman each is in Coorg Proper, and 2 of the 10 *nāḍs* having 2 *nāḍ*-headmen each are in north Coorg. All the *nāḍs* which have more than 2 *nāḍ*-headmen each are in Coorg Proper. Out of a total of 70 *nāḍ*-headmen, 58 are in Coorg Proper and only 12 in north Coorg.

It has been mentioned earlier that Coorgs predominate in Coorg Proper, which more or less forms a distinct culture-area within Coorg. Most headmen are Coorgs, and it is well known that the few non-Coorgs who hold headmanship have done so by virtue of having bought the lands of *okkas* in whom headmanship was vested.[1]

It is then not unreasonable to conclude that *nāḍ*-headmen are indigenous only to Coorg Proper and that they have been extended to north Coorg by the Rājas. This is the reason why the *takka*-organization in north Coorg has such a formal appearance. Again, there are neither *sīmé*- (or *dēsha*-) *takkas*, the highest category of headmen, nor *ūr takkas*, in north Coorg. In this part of Coorg the headman of a village (*ūr*) is called *paṭēl* as he is in Mysore, and he is usually not a Coorg.

It is likely that the proliferation of *nāḍ*-headmen in Coorg Proper is due to the fact that every *okka* which achieved prominence in local affairs claimed headmanship. After the annexation of Coorg by the British, individuals occupying high positions in the administration and who had acquired wealth were able to call themselves headmen. This fact is very generally known to old Coorgs.

Like the village, the *nāḍ*, too, has an assembly consisting of the representatives of the various *okkas* in it; and it acts as a unit on certain occasions. An appeal lies from the decision of the village-assembly to the *nāḍ*-assembly.

[1] The lands of the two *sīmé*-headmen in Tāvunāḍ, Pōréyanḍa and Paruvanḍa, who were Coorgs, have now been bought by the Kuḍupajjé and Sūratalé *okkas* respectively, and the latter are immigrants from South Canara belonging to the caste of Gauḍas or peasants.

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

132 ment. A peculiar ulcer-disease on the limbs has lately been
[164] rather prevalent about Virajpet, which is ascribed to impoverished blood, for want of nourishing animal diet.

The account which natives of Mysore or from the Western
[927] Coast give of the climate of Coorg is not favorable. They
[648] have experience on their side. Of the large number of people, whom Tippu sent from Mysore to replace the ancient inhabitants, or who during the various wars were carried off by the Coorg Rajahs from the neighbouring countries to cultivate their lands, but few survived the change. In our days the
[167] thousands of Mysore coolies who annually emigrate to work on the Government roads or on coffee estates stand the climate much better, care being bestowed upon them and a periodical return to their homes being rendered practicable.

241 198 **4. Cultivation of the principal productions.**

Native agriculture in Coorg, as elsewhere in India, is still carried on as it was centuries ago. A system of rural economy, formed at a remote period and transmitted for ages unchanged, is not likely to be disturbed by so conservative a people, as are the Coorgs.

243 *Rice* is the staple product of Coorg. The numerous valleys throughout the land have, from ancient times, yielded an unfailing supply every year for home consumption and for exportation to the Malabar Coast. The rice-valleys are most extensive in South-Coorg, in the neighbourhood of Virajpet and in Kiggatnád, where some fields are of considerable breadth and several miles in length; but owing to the surrounding low, deforested hills which yield little fertilising detrition, the soil is of a quality inferior to those fields of the narrower valleys near the Ghats, where the ground is terraced at considerable pains, but every field large enough for the use of the plough. The lower and broader fields of a

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

249 to the hut before sunset. After a hearty meal, they pick the capsules from the branches, an operation that keeps them up till late at night. With the dawn of day the men set out again for the plantation. The master remains. At noon the women of the house arrive; the picked cardamoms are measured into bags which they carry home to the drying ground. In the Gade-males the cardamoms are dried on the spot on a bamboo mat in the open but near a sheltering hut in case of rain. They are thinly spread and require but 4 days' hot sun to dry; further exposure would cause the capsules to burst, which is avoided. Before the capsules are ready for the market, the fruit-stalks are rubbed off, and all impurities [251] removed. When assorted according to size and colour, they are stored away in closed baskets in a dry room, to preserve [439] their aroma. Mopla traders or their agents visit the Nâds at this time with a stock of bright handkerchiefs and other attractive finery for the Coorg women and make many a good bargain.

Some Coorgs gather from 30 to 50 maunds in weight of dry cardamoms, one maund (equal to 1,100 rupees in weight) is worth from 50 to 65 rupees in Coorg. The average produce of one garden of a quarter of an acre in extent may be estimated at 10 seers of dry cardamom. The contingent expenditure is insignificant. With more systematic cultivation seedlings and roots might be transplanted, and by trenching, manuring and irrigation, the produce might be greatly increased in quantity; but the owners of cardamom jungles require to have them on a longer lease, to make such extra expenditure remunerative.

245 177 [167] *Coffee cultivation.*—There are but few Europeans and natives in Coorg, who are not interested in coffee cultivation. As the rush to the Ceylon Coffee-districts before the memorable years of 1847 and 1848, so has been the influx of European settlers to Coorg for the last 8 years. Their number is

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

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II. PART

The People of Coorg.

1. COMPOSITION AND DENSITY OF THE POPULATION OF COORG.

[101] [167] The country of Coorg has for ages been inhabited by various tribes, which, though not all of the same standing, are distinguished from other castes, that have immigrated at more recent periods from the surrounding countries.

[567] [162] The most ancient and important tribes, which for centuries have been in the relation of masters and slaves, are the Coorgs (Kodagas) and the Holeyas, who together form perhaps one-third of the whole population.

Classified according to their languages and relative rank, claimed by, or accorded to them in the present day, the following are the various tribes in Coorg:

563 **A.** Tribes who speak the peculiar Coorg language.

1. The *Coorgs* and *Amma Coorgs*, about whom more anon.

2. The *Eimbokalu* (contracted from eivattu-vokkalu i. e. 50 farmers). They are cultivators and in their mode of life, in dress, in superstition and festivals conform to the habits of the Coorgs, but the latter do not eat or intermarry with them. In bodily appearance and complexion they are not so well favoured as the Coorgs and are less spirited in manly pursuits. They came from Mysore in a body of 50, to settle down in Coorg, hence their name. In the Rajahs' time they worshipped

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

174 stances, the nucleus of brahminical legends and Coorg traditions.

[101] The name "Coorg", which is a corruption of the native name "Kodagu" needs not the elaborate and forced derivation of the Kávéri-Purána however well it may have served its purpose to mystify the natives. "Kodi" means in the Coorg dialect a top or peak, and Kodagu in Canarese signifies the same, so that "Kodagu" is emphatically the *Mountainous country*.

[197] [191] We have seen that the Coorg language and the ante-brahminical demon- and ancestor-worship are rooted in the Dravidian stock; we need therefore not go beyond the Dravidian family, to seek the origin of the Coorgs. They are certainly not the offspring of the Kshetria Pándus, as some brahminised Coorgs would have it, for the Pándus had perished in the snows of the Himalayas centuries before the Coorgs through the Mahá Bhárata even heard of their existence. It is however not unlikely, that the Coorgs were somehow connected with the Pándya kingdom which flourished in the south of India perhaps in the fifth century before Christ; but the Mahá Bhárata Pándus have nothing to do with this Pándyan kingdom, whose rulers were not Kshetrias, but belonged to the agricultural class. Like the Nairs in [564] Malabar, the Bants and Tulu Gaudas in Canara and the [197] Vokkaligas and Gaudas of Nagara, the Coorgs are—in the 174 brahminical scale—Súdras. The original inhabitants of Coorg ●167 were very likely a branch of the cognate South-Indian tribes, and their number may have been augmented by immigrants from the countries just named, who settled at various periods, perhaps under the pressure of national calamities, or attracted by the sheltering forests and fertile soil of Coorg. The now ruined fort Pálpáre five miles to the east of Ponapét in Kiggatnád, is said to have been built by the Béda- or hunter-tribe; the tradition of the Padinalknád Coorgs already na-

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

rrated, as well as Malayálam influence on Coorg superstition, points to a settlement of Malayálam immigrants, and it is not unlikely, that in the days of the formidable Bellála dynasty, which was, or pretended to be, of the Zádu branch of the Rájputs, a military settlement was effected in Coorg, as the Bellála Rájahs held sway over the whole of Karnata together with Malabar, the Tamil country and part of Telingana. When this kingdom was subverted by the Mléchchhas or Mussulmans about A. D. 1310 or 11, under Káfur, the western provinces and Coorg amongst them seem to have escaped the ravages of the conquerors, but ten years later Khusru was sent to complete the work of destruction; it is, however, supposed that the expedition extended only to Coorg (vide Elphinstone's and Marshman's Histories of India). This Mussulman conquest in the Déccan was of short duration. In 1336 already their possessions passed into the hands of the Vijayanagara kingdom and there can be little doubt, but that Coorg was included amongst its dominions, perhaps as an outlying neglected and wild jungle district, at least there are no records whatever in token of an early state of civilization. Col. Wilks in his History of Mysore Vol. II. p. 103 states, that the Coorgs are conjectured "to be descended from the conquering army of the Cadumba kings," whose capital was Banawási, in the southeast corner of the present Soonda or Sóde district of North-Canara. On what evidence this conjecture is based, he does not explain. It points, however, to the same conclusion, that a military settlement of some branch of the neighbouring ruling dynasties was effected in Coorg and this opinion is also supported by the Kávéri-Purána in its account of *Matsyadésha*, the puránic name of Coorg, as already stated. After the battle of Tálicóta in January 1565, the monarchy of Vijayanagara and with it the Hindu power of Southern India were broken and the country fell into the hands of petty princes or of those insurgent officers of